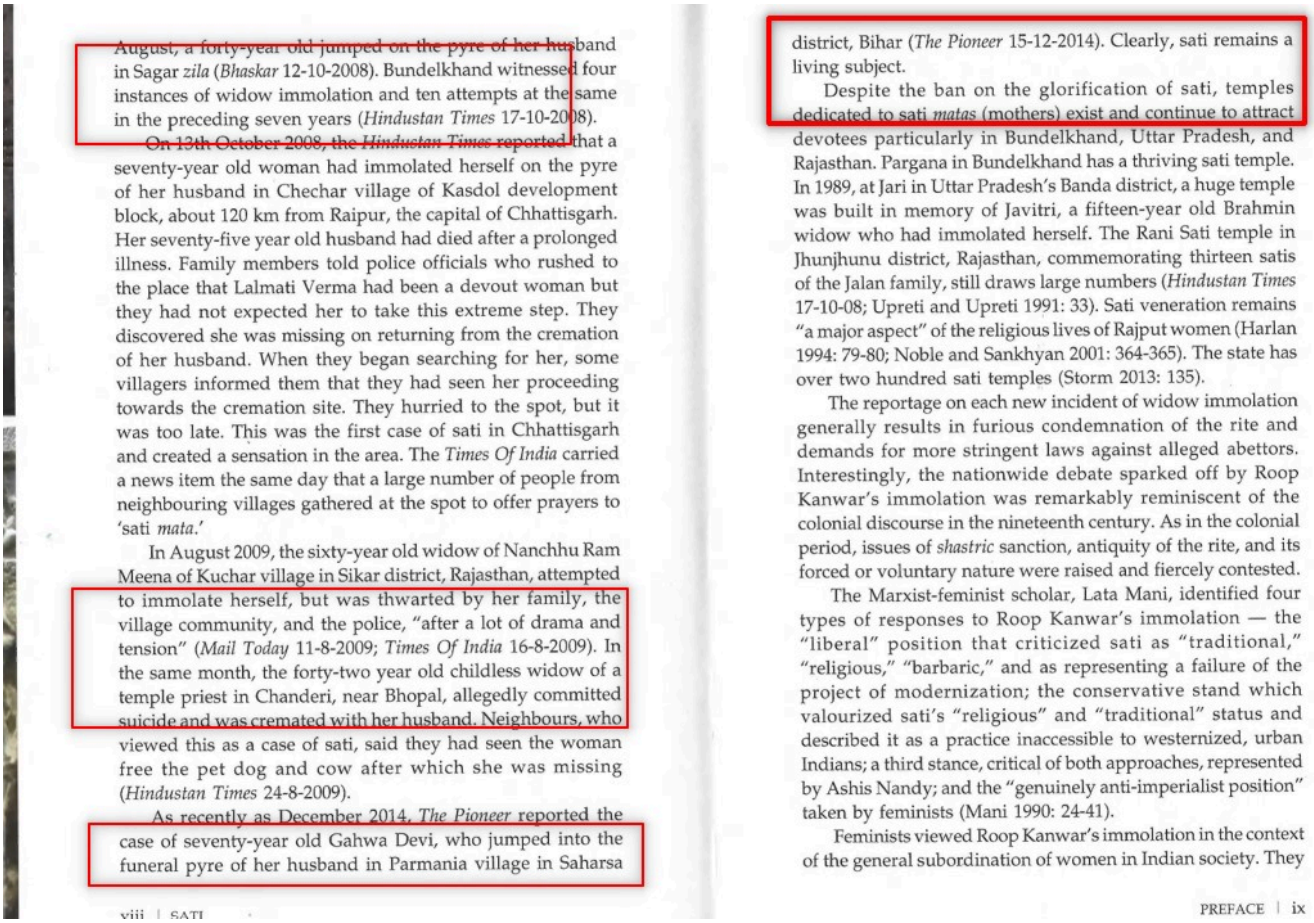
Sati

IMAGES MAY TAKE SOME TIMES TO LOAD ON PHONE

When you think the latest case of Sati was recorded?

1. After the British ban, due to efforts of Brahmo samaj? NO
2. In 1987 Roop kanwar? NO
3. In 2000s? NO

It was actually in 2014.



August, a forty-year old jumped on the pyre of her husband in Sagar *zila* (*Bhaskar* 12-10-2008). Bundelkhand witnessed four instances of widow immolation and ten attempts at the same in the preceding seven years (*Hindustan Times* 17-10-2008).

On 13th October 2008, the *Hindustan Times* reported that a seventy-year old woman had immolated herself on the pyre of her husband in Chechar village of Kasdol development block, about 120 km from Raipur, the capital of Chhattisgarh. Her seventy-five year old husband had died after a prolonged illness. Family members told police officials who rushed to the place that Lalmati Verma had been a devout woman but they had not expected her to take this extreme step. They discovered she was missing on returning from the cremation of her husband. When they began searching for her, some villagers informed them that they had seen her proceeding towards the cremation site. They hurried to the spot, but it was too late. This was the first case of sati in Chhattisgarh and created a sensation in the area. The *Times Of India* carried a news item the same day that a large number of people from neighbouring villages gathered at the spot to offer prayers to 'sati *mata*.'

In August 2009, the sixty-year old widow of Nanchhu Ram Meena of Kuchar village in Sikar district, Rajasthan, attempted to immolate herself, but was thwarted by her family, the village community, and the police, "after a lot of drama and tension" (*Mail Today* 11-8-2009; *Times Of India* 16-8-2009). In the same month, the forty-two year old childless widow of a temple priest in Chanderi, near Bhopal, allegedly committed suicide and was cremated with her husband. Neighbours, who viewed this as a case of sati, said they had seen the woman free the pet dog and cow after which she was missing (*Hindustan Times* 24-8-2009).

As recently as December 2014, *The Pioneer* reported the case of seventy-year old Gahwa Devi, who jumped into the funeral pyre of her husband in Parmania village in Saharsa

viii | SATI

district, Bihar (*The Pioneer* 15-12-2014). Clearly, sati remains a living subject.

Despite the ban on the glorification of sati, temples dedicated to sati *matas* (mothers) exist and continue to attract devotees particularly in Bundelkhand, Uttar Pradesh, and Rajasthan. Pargana in Bundelkhand has a thriving sati temple. In 1989, at Jari in Uttar Pradesh's Banda district, a huge temple was built in memory of Javitri, a fifteen-year old Brahmin widow who had immolated herself. The Rani Sati temple in Jhunjhunu district, Rajasthan, commemorating thirteen satis of the Jalan family, still draws large numbers (*Hindustan Times* 17-10-08; Upreti and Upreti 1991: 33). Sati veneration remains "a major aspect" of the religious lives of Rajput women (Harlan 1994: 79-80; Noble and Sankhyan 2001: 364-365). The state has over two hundred sati temples (Storm 2013: 135).

The reportage on each new incident of widow immolation generally results in furious condemnation of the rite and demands for more stringent laws against alleged abettors. Interestingly, the nationwide debate sparked off by Roop Kanwar's immolation was remarkably reminiscent of the colonial discourse in the nineteenth century. As in the colonial period, issues of *shastric* sanction, antiquity of the rite, and its forced or voluntary nature were raised and fiercely contested.

The Marxist-feminist scholar, Lata Mani, identified four types of responses to Roop Kanwar's immolation — the "liberal" position that criticized sati as "traditional," "religious," "barbaric," and as representing a failure of the project of modernization; the conservative stand which valourized sati's "religious" and "traditional" status and described it as a practice inaccessible to westernized, urban Indians; a third stance, critical of both approaches, represented by Ashis Nandy; and the "genuinely anti-imperialist position" taken by feminists (Mani 1990: 24-41).

Feminists viewed Roop Kanwar's immolation in the context of the general subordination of women in Indian society. They

PREFACE | ix

Woman commits 'Sati' in Bihar (dailypioneer.com)
https://www.dailypioneer.com/2014/india/woman-commits-sati-in-bihar.html

The practice till date is upholded and defended, in sometime i will upload videos of People protesting in support of sati in Modern independent India.

There are still lots of Sati temples, divinity is maintained with free land and money service to the UC. In this video i am gonna share most of the historical record of the sati and counter the most

common apologetic arguments.

Introduction

Known with different names: “***sahagamana*** (Going with) “***sahamarana***” (Dying with) “***anumarana***" (Dying after)

and now as *Sati*, which is used for both Practice and practitioner. It is one of Indian ruthless practice, whose roots can be traced back to ancient India. I will use the word *Sati* in this post, to make it easy for us to understand.

In reality the widows were abused, harassed and tortured by the society so much that they choose voluntary sati than to live.

Old Tamil literature (composed during Sanskritization) from 2000 years ago had this lamentation of a widow claiming - **sati is better than widowhood and how she is not fond of the idea of eating plain rice, sleeping on a gravel bed without a mat.**

EXTRA

The last recorded sati is from 2014, Roop kanwar case forced the government to make strict laws against sati. This sati incident triggered protest against the sati, which later triggered rajuput community to protest in support of sati.

बिहार: पति की चिता में कूदकर 'सती' हो गई महिला! - 70 year old woman commits sati in bihar - AajTak

Here is 2014 case of sati

(26) Father Son and holy war (Hindi):Part1-2 Trail by fire-Anand Patwardhan

Interview of Roop kanwar relatives (they are defending it on the name of tradition)

MUST WATCH
At 9.27 there are footages of protest in support of sati and celebrating Roop kanwar sati.

https://youtu.be/UorJk-pNBZ8?si=glBL2d72DGBZBvZV

Here is interview of same realtives of Roop kanwar from 2018 (they are still defending)

Puranānūru 246 -

> Queen Perunkōppendu, wife of Ollaiyur Thantha Pandiyan Poothappandiyan sang this after the death of her husband:
> *You noble men! You noble men!*
> *You don’t let me go, you don’t let me die,*

> *you scheming noble men!*
> *I am not a woman who desires to eat old rice with*
> *water squeezed out and placed on leaves,*
> *without fragrant ghee as pale as the seeds of a curved*
> *cucumber striped like a squirrel and split open with a*
> *sword, along with vēlai leaves cooked with tamarind,*
> *and white sesame seed thuvaiyal.*
> *I am not one who wants to sleep on a bed of gravel,*
> *without a mat.*
> ***The funeral pyre of black twigs might be fearful to you.***
> ***It is not fearful to me***

Timeline:

(300 BCE:)

EYE WITNESS:

Eumenes, a Greek general while interring the bodies witnessed the immolation of two wife of Ceteus, a commander from Indian side who was killed in the battle while fighting mighty, his wives also accompanied his in the expedition. After the Ceteus death, according to an ancient India law his two wives prepared herself for the immolation with the body of their dead husband, but the ancient law prohibits the pregnant women, or the women who already have a borne children from the immolation, the site gets more interesting after the wives started fighting to get Sati with their husbands, and tried to stop one another using the law. The younger wife reveled that "the older wife is pregnant hence can't do the Sati" while elder wife said that "it is the tile that more honor and respect should be accorded to the elder than to the younger" one thing was clear, that both wives strove for the honors of Sati, as if this were the noblest crown one can ever achieve.

In the end a general (Indian) was informed about the issue, and according to the law, the younger wife was granted with all the favors and was allowed for the Sati. The lost one, the elder wife went away weeping and wailing, rent the veil from her head, tore her hair and cried in frustration and anger, while the other overjoyed at her victory, she was styled with expansive ornaments. Jewelries, and cloths by her mitres and praise & music in her virtue was sung, she walked near the chita (husband's body) tore apart her jewelry and distributed among her servants, friends, and families, she took the farewell and laid beside her husband. The army marched three times around the pile and the fire was set, she was shrieking.

The audience was affected variously some were filled with pity, other with profuse and praise.

Source: ***Diodorus Siculus XIX!33***

300 BCE

ORIGIN AND REASON:

The same account, also mention and provides us the reasoning and origin of this practice, according to same records, the Indians (the records are about mostly nobles, so maybe only nobles) have this ancient law, where young men and Maiden marries with their Judgement, not by the mutual consent of their parents, sometimes resultant as a bad judgement, through repentant of their union, and incontinence fell in love with other men. These women could not openly leave their husbands (maybe the involvement of noble pride) so they get rid of them by poison, the practice got common and produced great quantity and variety of drugs of fatal potency, which causes death when mixed with Food or drinks, the punishment of the Guilty had no effect on the other wives from pursuing this method, the law of Sati was introduced.

Greek sources also mention about the custom of certain tribes whose wives burns along with the deceased husbands, and those who do not submit were held in disgrace.

Source: ***Diodorus Siculus XIX!33***

Diodorus Siculus XVII!91

20 BCE

STRABO AND FURTHER IMAGE

Strabo is another Greek source, whose accounts can be dated to 20 BCE, that (Aristobulus) said he had heard from some persons of wives burning themselves voluntarily with their deceased husbands, and that those women who refused to submit to this custom were disgraced (this may have developed as restriction on widow remarriage). Strabo talks about other thing too related to women and Indian society, which is not relevant to the topic that much, but interested people can check out his work, overall, it was ok. These account tells us about the trickle down of this practice from Nobel to some tribal, which is one of reason why the preaching of it as a noble sacrifice and honor is considered, not just a law. Maybe women also culturally adopted to the idea of adhering this noble honor then living as a disgraced Widow all her life.

Strabo XV!30

Strabo XV!62

464 AD

Changu Narayana temple Inscription

Sati and self immolation is not committed here, as stopped by the Son. Beside the piles and rituals, and after the death of her husband Queen shows tells her son to govern the kingdom now and she is gonna follow his father's path near the pile of woods. Sati is not directly mentioned here, unlike other inscriptions, but several historians calls it as one. She in the end decided to follow a ascetic life, giving up all the pleasures of life, which clearly refers towards the second option that women had, if one refuses to go sati.

faultless character
4. who forever pleases the world with beauty like the autumn moon, 7
5. returned, and with a long sigh, her words faltering, her face covered with tears,
6. said to her son affectionately: "Your father has gone to his place in the third heaven.
7. O my son, of what use is my life now with your father gone? It has no purpose.
8. Rule the kingdom, my son, for this very day I shall follow the path of your father. 8
9. Of what use to me are these bonds fashioned of hope and varied pleasures?
10. To live as if married without my husband is a false dream.
11. I shall go." When she had finished, her son,
12. his soul saddened and overcome by devotion, touched his head to her feet and said firmly: 9
13. "Of what use to me are the pleasures and happiness of this world without you?
14. I shall leave this life first. Only then will you go from here to heaven."
15. When he had finished speaking, she stood there like a bird caught firmly by the snares of his words
16. that came forth from his lotus mouth mixed with tears. 10
17. Performing then herself with her pious son the rites for her dead husband,
18. giving up ordinary life, with a heart made pure in every respect by fasting and abstinence,
19. and giving alms to Brahmans for the increase of his merit,
20. she remained through her love for him in a

source: https://www.jstor.org/stable/604086?seq=7"

point of view from which they have to be looked at, in dealing with any ancient records.

[3] *i.e.*, according to the colloquial expression, she became Satî ('*Suttee*').—With this early instance of the cremation of widows, we may compare the indication of the same practice that is given in Bhagwanlal Indraji's Nêpâl inscription No. 1, of Mânadêva (*Ind. Ant.* Vol. IX. p. 164, line 7 f., and p. 165), when Râjyavatî, the widow of Dharmadêva, bids her son Mânadêva take up the government, in order that she may follow her deceased husband to the other world. This instance belongs to about A.D. 705 (see *id.* Vol. XIV. pp. 344, 350).—As noted by Gen. Cunningham, there are several other *Satî*-pillars, but of much later date, at Eraṇ.

[4] From the original stone.

[5] Metre, Ślôka (Anushṭubh); and in the next verse.

[6] Metre, Indravajrâ; and in the following verse.

[7] i.e. *bahula-paksha*.

"Corpus Inscriptionum Indicarum Vol. 3 : https://archive.org/details/in.ernet.dli.2015.49403/page/n299/mode/2up?view=theater&q=sati")

GUPTA 510 AD

priya cha kanta bh[â]r[y]=â[va]lag[n]=ânugat=

âg[n]i-r[â]śim ||5

TRANSLATION.

Ôm! In a century of years, increased by ninety-one; on the seventh lunar day of the dark fortnight of (the month) Śrâvaṇa; (*or in figures*) the year 100 (*and*) 90 (*and*) 1; (the month) Śrâvaṇa; the dark fortnight; the day 7:—

(Line 2.)—(*There was*) a king, renowned under the name of .... **râja,** sprung from the .. **laksha**(?) lineage; and his son (*was*) that very valorous king (*who was known*) by the name (*of*) **Mâdhava.**

(L. 3.)—His son was the illustrious **Gôparâja,** renowned for manliness; the daughter's son of the **Śarabha** king; who is (*even*) now(?) the ornament of (*his*) lineage.

(L. 5.)—(*There is*) the glorious **Bhânugupta,** the bravest man on the earth, a mighty king, equal to Pârtha, exceedingly heroic; and, along with him, **Gôparâja** followed ..... (*his*) friends (*and came*) here. [And*] having fought a very famous battle, he,[3] [who was but little short of being equal to] the celestial [king (Indra)], (*died and*) went to heaven; and (*his*) devoted, attached, beloved, and beauteous wife, in close companionship, accompanied (*him*) onto the funeral pyre.

Corpus Inscriptionum Indicarum Vol. 3 :298 page under this heading.

No. 20; PLATE XII B.

ERAN POSTHUMOUS STONE PILLAR INSCRIPTION OF GOPARAJA. THE YEAR 191.

606 AD

It's a very long dramatic read from Harsacarita from 148 to 157

> *Entering with these sounds burning in his ears, he saw his mother just issuing forth, after giving away all her wealth and assuming the vestments of death, with the purpose of entering the fire, like Sita, before1 her lord. Still wet from her recent bath, she resembled the holy Cri.....to make the ceremonial circuit1. Her hand carried a picture representing her husband, which she held as steadfast as her heart, where her dwelt was fixed on death.Lovingly, like a pennon of wifely love, she clasped her lord's spear-haft, reverently tied with waving strings of white flowers. Before the king's umbrella, spotless as Aer life, she shed tears as to a kinsman..... Mother,' cried the prince while still afar, his eyes filling with tears, ' do you also abandon hapless me ? Be merciful and turn back,' and so in the act of speaking fell at her feet till his crest was almost lovingly kissed by the light of her jewelled anklets. As he lay there with his head touching her feet, her youngest and dearest son..... she moaned, calling aloud upon her parents, 'Mother! father! look not upon me as a sinner that in my sore affliction I have set out for the other world': crying to her dear elder son far away,..... The world assumed a lurid tinge, as if from the colour of all humanity's tearflushed eyes. The day grew black, as if scorched by the heat of countless people's burning sighs*

King harsh fails to save his mother but succeeds in saving her sister. He did succeed in persuading his sister, Rajyasri, the widowed queen of King Grahavarman of the Maukhara family, from immolating herself.

851 AD

SATI IN SRI LANKA

When a king dies in this island, his body is placed on a cart in such a manner that his head hangs backwards and hair touches the earth, followed by a woman with a sweep in her hand, sweeping dust onto his face while crying out loud, Several proclamations about the transience of life for three days; afterwards, his body is embalmed with sandalwood, camphor, and saffron, burned, and the ashes scattered to the wind, with the custom that his wives often jump into the fire, and this is a universal custom.

source: ***AKHBAR AL -SIN WA'L - HIND, BY Sulaiman al-Tajir***

979 AD CHOLA

The Belaturu Inscription of Saka 979, of the time of Rajendra Chola, referred to the immolation of a woman name ***Dekabbe***, whose husband had been killed in battle against a Ganga king. ***Dekabbe*** immolated herself despite the strong opposition of her parents, who are advising her to not die.

> When (her) father, mother and near relatives came, said: 'Daughter, do not die!; desist!,' and all embraced (her) feet, the blameless Dekabbe became angry... all united said: 'Do not (die)!; desist!;' (but) Dekabbe said: 'Speak not. But go!'; I will not desist;' and respectfully giving land, gold (-embroidered) clothes, cows and money as a present, she piously put the palms of (her) hands together (in obeisance) to the god of gods, entered the blazing flames...

(Epigraphia Indica Vol. 6: 218-19).

THere are several other incidents of Sati under chola after 900AD. Most incidents are well recorded, but as i can't link sources right now, as finding them in inscription books may take time. So, for now I am linking one. Several other chola and south Indian kings have practiced Sati.

1000 AD

Al Biruni

If a wife loses her husband by death, she cannot marry another man. She has only to choose between two things — either to remain a widow as long as she lives or to burn herself; and the latter eventuality is considered the preferable, because as a widow she is ill-treated as long as she lives. As regards the wives of the kings, they are in the habit of burning them, whether they wish it or not, by which they desire to prevent any of them by chance committing something unworthy of the illustrious husband. They make an exception only for women of advanced years and for those who have children; for the son is the responsible protector of his mother.

Source: *India By Al Biruni Editted by Qeyamuddin Ahmad 248 Pages*

India By Al Biruni Editted by Qeyamuddin Ahmad 24 Pages

1200 - 1300

5. Sati stone, AD 1206, Kedareshwar temple, Belligavi, Karnataka.

6. Sati memorial stone, 13th century AD, Penukonda, Andhra Pradesh (Government Museum, Chennai).

1300 AD

MARCO POLO

Another custom is that when a man has committed a crime and is condemned to die, he expresses a wish to devote himself in honour of a certain divinity, to which the king consents. His relations and friends then place him on a wagon, giving him twelve knives, and lead him through the city, calling out, "This brave man is about to kill himself for the love of the great idol." When they arrive at the place of execution, he takes a knife and cries aloud, "I kill myself for the love of such a deity." He then, with different knives, strikes himself in one arm, then in the other, next in the stomach, and so on until he expires. His relations burn his body with great joy. I must tell you another custom of this country. When a man is dead and his body is burned, his wife throws herself into the fire with her lord. She is then much praised by the people, and many ladies follow her example.

Source: *Travels and Adventures of Marco Polo* ***Page 50***MARCO POLO

Travels in Asia and Africa, Ibn Battuta (1325)

Two days later, we reached Ajiidahan (Pakpattan), a small town belonging to the pious Shaykh Farid ad-Din. After visiting him, I saw people hurrying out. They told me a Hindu had died and his wife was about to burn herself with him. My companions later confirmed that she embraced

the dead man until she was also burned. I often saw a richly dressed Hindu woman, followed by both Muslims and infidels, with drums and trumpets, accompanied by Brahmans. In the sultan's dominions, they need permission to burn a widow, ***which he grants. Widows who burn themselves bring prestige to their families, while those who don't are despised but not forced to burn.***

In Amjari (Amihera, near Dhar), I saw three widows who agreed to burn themselves. Each mounted a horse, richly dressed, holding a coconut and a mirror. Surrounded by Brahmans and relatives, they were preceded by drums and trumpets. Infidels asked them to take greetings to deceased loved ones, and the women smiled and agreed. We rode out to see the burning. After three miles, we reached a dark, shaded place with pavilions containing stone idols and a shaded water basin. The widows descended, bathed, and gave away their clothes and ornaments, then dressed in coarse cotton garments. Fires were lit nearby with sesame oil to increase the flames. The fire was screened by a blanket to avoid frightening the women. One woman pulled the blanket away, smiled, and said, Do you frighten me with the fire? I know it is a fire, so let me alone." She saluted the fire and cast herself into it. Drums, trumpets, and bugles sounded, firewood was thrown on her, ***and heavy wood was placed on top to prevent movement. Cries were raised, and there was a loud clamor. I nearly fell off my horse but was revived by my companions with water before withdrawing.***

source: ***Travels in Asia and Africa, Ibn Battut***Travels in Asia and Africa, Ibn Battuta (1325)

NICOLO CONTI, IN THE EAST (Mid 1400)

It is the custom when husbands die, for one or more of their wives to burn themselves with them, in order to add to the pomp of the funeral. She who was the most dear to the deceased, places herself by his side with her arm round his neck, and burns herself with him; the other wives, when the funeral pile is lighted, cast themselves into the flames.

Source NICOLO CONTI, IN THE EAST Page 160 and Page no. 6 of Nicolo book

In central India, the dead are burned, and their living wives are often consumed on the same funeral pyre. The first wife is compelled by law to be burned, even if she is the only wife. Additional wives may be married with the agreement to join the funeral pyre, considered an honor. The deceased husband is dressed in his best garments and placed on a couch. A large pyre of fragrant woods is constructed in a pyramid shape over him. As the fire is lit, the wife, in her richest garments, circles the pyre, singing, accompanied by a crowd, trumpets, flutes, and songs. A priest, called Bachali, standing on a high spot, encourages her to embrace life and death, promising her wealth and enjoyment with her husband. After circling the fire, she changes into a white linen garment, and, following the priest's exhortation, jumps into the fire. ***If she hesitates, bystanders may throw her in. The ashes are collected and placed in urns, adorning the sepulchres.***

Source: Same document, Page 178 in pdf and 21 from Nicolo Book

HIERONIMO DI SANTO STEFANO (Ending years of 1500)

Departing thence after twelve days, we reached another place called Coromandel, where the red sandal wood tree grows in such abundance, that they build houses of it. The lord of this place is an idolater, like the preceding. There is another custom in practice here, that when a man dies and they prepare to burn him, one of wives burns herself alive with him; and this is their constant habit.

Source: HIERONIMO DI SANTO STEFANO 229 Page of Pdf and Page 5 of HIERONIMO DI SANTO STEFANO

1500+ AD

The number of Records Increases after 1500, there are more than 100 sources for sati after 1500AD. I Will make a separate post covering main points them from. 1500AD because this is the year from where the Mughal era properly starts hence, this much is enough to counter the Mughal argument. That due to them it was started.

SCRIPTURES

PURAN

Sati is most well defined in Purans;

1. मृतः शापात्तु मुनिभिः संस्कृतो हुतभुङ्मुखे । माद्री तत्र सती भूत्वा प्रविष्टा पतिना सह ॥ ३८ One day, King Pandu died after embracing Madri due to the previous curse. Afterwards, the sages performed his funeral rites, and Madri, as sati, entered the blazing fire along with her husband. [Devi Bhagwatam 1.6.38] Devi Bhagwatam Gitapress (image) https://archive.org/details/DeviBhagavataWithHindiTranslationVolume1GitaPress/page/n857/mode/1up
2. भर्त्तारिं या विशेन्नारी सापि स्वर्गमवाप्नुयात् ॥ २३ ॥ The woman (widow) who enters the (funeral) fire along with the (dead) husband would also reach heaven. [Agni Puran Ch 222.23 tr. N. Gangadharan] Agni Puran Gitapress (image) https://archive.org/details/agni-puran-gita-press/page/n438/mode/1up
3. अष्टो महिष्य: कथिता रुक्मिणीप्रमुखास्तु या: । उपगुहाय हरेर्देहँ विविशुस्ता हुताशनम्॥ The eight queens of Krishna, who have been named, with Rukmini at their head, embraced the body of Hari, and entered the funeral fire. [Vishnu Puran 5.38.2 tr. Horace Wilson] Vishnu Puran Gitapress (image) https://archive.org/details/vishnu-puran-gita-press/page/n430/mode/1up

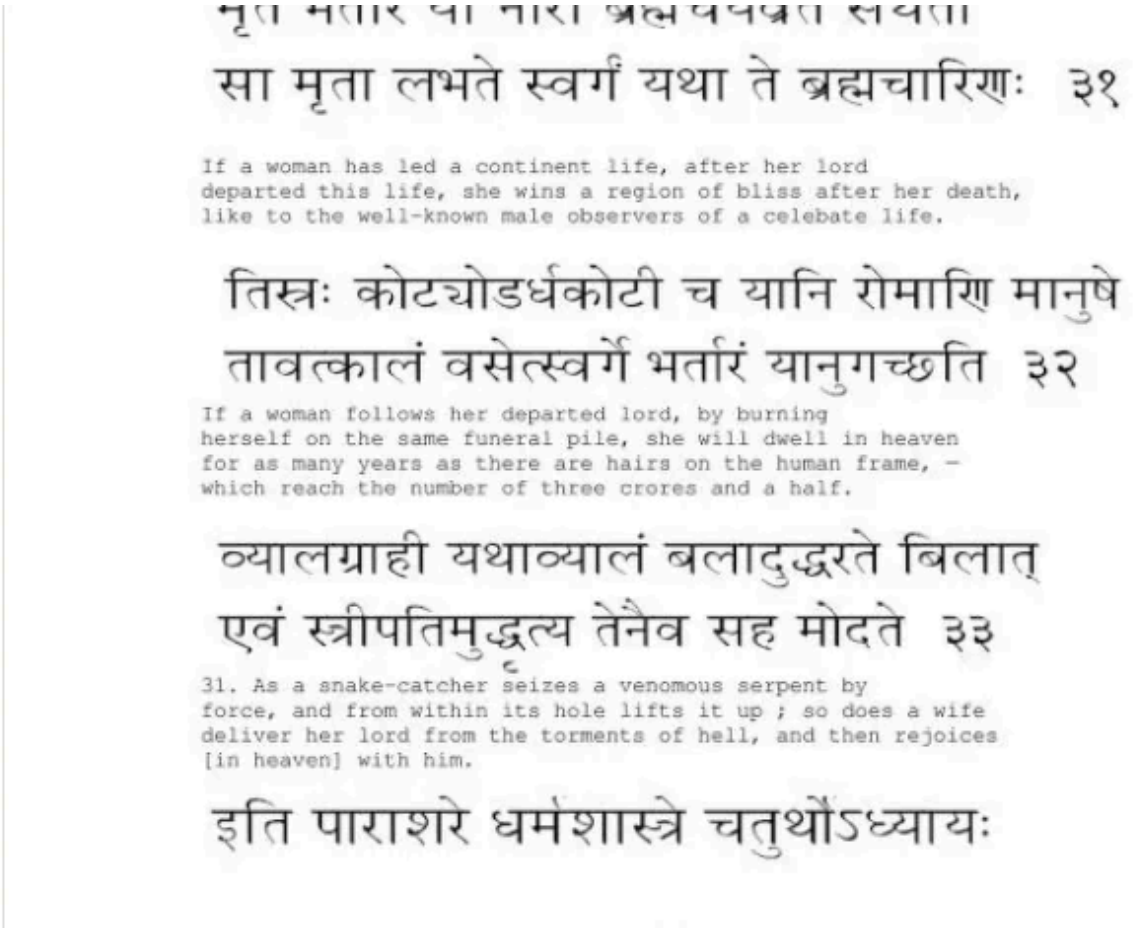
4. *[*15:24*]*अथ साध्वी च सा दीना विलप्य भूशदुःखिता। आहत्य भर्तुरस्थीनि चितां चक्रे किलोल्बणाम्॥ २२ भर्तारमनुगच्छन्ती संविशंती हुताशनम्। राजानं राक्षसाकारं सा शशाप द्विजाङ्गना॥ २३ "Then, extremely distressed, that virtuous woman, lamenting, gathered the ashes of her husband and constructed a large funeral pyre. Afterward, when the Brahmin's wife was about to enter the fire, she cursed the demon-disguised king..." Shiv Puran Gitapress (image) https://archive.org/details/SzWh_shiv-mahapuran-of-veda-vyas-chapter-2-second-half-with-hindi-vyakhya-illustration-gita-press/page/n244/mode/1up
5. एवं मित्रसहं शप्त्वा पतिलोकपरायणा । तदस्थीनि समिद्धेऽग्नौ प्रास्य मेर्तुर्गतिं गता ॥३६॥ | In this way, after cursing Mitrasaha, the Brahmani (wife of a Brahmin) placed her husband's ashes in the funeral pyre and herself became a sati. She attained the same destiny that her husband had received. Why not? She did not want to leave her husband and go to another world. [Bhagavad Puran 9.9.36] Bhagavad Puran Gitapress (image) https://archive.org/details/shrimad-bhagawat-mahapuran-vol-2-gita-press-gorakhpur/page/n51/mode/1up
6. ततोऽचिरेण कालेन त्यक्त्वा देहं मनोजवः ।। शिवलोकं ययौ राजा तस्य तीर्थस्य वैभवात् ।।११५ ।। तस्य भार्या सुमित्रापि तस्यालिंग्य तनुं तदा ।। अन्वारूढ़ा चितां विप्राः प्राप तल्लोकामेव सा ।। ११६ ।। Ere long thereafter, King Manojava abandoned his body and went to the world of Siva, due to the power of that Tirtha. O Brahmanas, his wife Sumitra embraced his body then and ascended his funeral pyre. She too attained the same world. [Skanda Purana 3.1.115-116 tr. G.V. Tagare] Skanda Puran Gitapress (image) https://archive.org/details/skanda-puran-gita-press-gorakhpur/page/n571/mode/1up
7. *[*15:25*]*असह्यदुःखं वैधव्यं सहमाना कथं पुनः भर्त्रा विरहिता तेन प्रवर्तिष्ये विनिंदिता ॥३७ तस्मादनुगमिष्यामि भर्त्तारं दयितुं मम । यथा तेन प्रवत्तिष्ये परत्रापि सहानिशम् ॥३८ The misery of widowhood is unbearable. How can I endure it? I will be hated as I am bereft of my husband. How can I carry on my activities, thus? Hence, I shall follow my beloved husband and become sati with his body, so that I can proceed along with him without interruption forever in the other world [Brahmand Purana 3.30.37-38] Brahmand Purana Hindi (image) https://archive.org/details/BrahamandPuran1hindi/Brahamand%20Puran-1(hindi)/page/n226/mode/1up
8. तथैव प्रद्युम्न सह रुक्मपुत्री तथनिरुद्धेनोशापि सर्वश्च यदावस्त्रियाः स्वस्वभर्तुः शरीराणि संपूज्याग्निप्रवेशं चक्रुः ॥ ९० ॥ In the same way Rukmaputrī with Pradyumna, Usa with Aniruddha and all Yādava ladies honoured the bodies of their husbands and entered fire. [Padma Purana 6.252.90 tr. N.A. Deshpande] Padma Purana Gitapress (image) https://archive.org/details/padma-puran-gita-press-gorakhpur/page/n1007/mode/1up
9. देशं नष्टद्विजस्थानं तामुवाकव्ययं मुनिः । रोदनं नेह कर्तव्यं यदि तत्राग्निमेष्यसि ॥ ६६ ॥ पापं यदि कृतं भद्रे परपुरुषसेवनम् । एतद्विशुद्धये पुत्री प्रायश्चितं समाचार ॥६७ ॥ तवोपापातकव्रता नाशो वह्निप्रवेशनात् । नान्यत्पश्यामि नारीणां सर्वपापोपशांतये ॥ ६८ ॥ अग्निप्रवेशं मुक्तवैकं प्रायश्चित्तं जगत्लये । Saying so, he made haste and went there—to the country and abode of the dead brahmana. The sage said to that Avyaya: "If you will go to (i.e. desire to enter) fire there, then do not weep. O daughter, if you have committed a sin like enjoying another man (than your husband) then

make an expiation to purify that. On entering into the fire your minor sins will perish. Leaving (i.e. except) entering the fire I do not see any other (expiation) for women for the appeasement of all sins." [Padma Purana 5.106.66-69a tr. Deshpande] Padma Purana 5th Khanda (image) https://archive.org/details/in.ernet.dli.2015.343758/page/n569/mode/1up

MAHABHARATA

1. तं चितागतमाज्ञाय वैश्वानरमुखे हुतम् । प्रविष्टा पावकं माद्री हित्वा जीवितमात्मन: ।। ३० ।। *When they were laid upon the funeral pyre and offered into the mouths of fire, at that moment, Madri, forsaking attachment to her life, entered the same pyre.* ***[Mahabharata AdiParva.125.30]*** https://archive.org/details/mahabharata-by-gita-press-in-hindi-and-sanskrit/Mahabharata%20Volume%201/page/n909/mode/1up
2. *[*15:22*]*माद्रीं खल्वलंकृतां दृष्टवा पाण्डुर्भावं चक्रे च तां स्पृष्टवैव विदेहत्वं प्राप्त: ।। ६४ ।। तत्रैनं चिताग्निस्थं माद्री समन्वारुरोह उवाच कुन्तीम; यमयोरप्रमत्तया त्वया भवितव्यमिति ।। ६५ ।। ***And (one day) Pandu, beholding Madri decked with ornaments, had his desire kindled. And, as soon as he touched her, he died. Madri ascended the funeral pyre with her lord. And she said unto Kunti, 'Let these twins of mine be brought up by you with affection***.' [Mahabharata Adiparva 95 tr K.M Ganguli] Mahabharata Gitapress (image) https://archive.org/details/mahabharata-by-gita-press-in-hindi-and-sanskrit/Mahabharata%20Volume%201/page/n707/mode/1up
3. तं चिताग्निगतं वीरं शूरपुत्रं वराङ्गना: । ततोऽन्वारुरुहु: पत्न्यश्चतस्र: पतिलोकगा: ।। २४ ।। ***The four wives of that heroic son of Sura (Vasudev) ascended the funeral pyre and were consumed with the body of their lord. All of them attained to those regions of felicity which were his.*** [Mahabharata Musala Parva 7 tr KM Ganguli] Mahabharata Gitapress (image) https://archive.org/details/mahabharata-by-gita-press-in-hindi-and-sanskrit/Mahabharata%20Volume%206/page/n2471/mode/1up

SMRITI


मृता भर्तारं या नारी ब्रह्मचर्यव्रते स्थिता
सा मृता लभते स्वर्गं यथा ते ब्रह्मचारिणः ३१

If a woman has led a continent life, after her lord departed this life, she wins a region of bliss after her death, like to the well-known male observers of a celebate life.

तिस्रः कोट्योऽर्धकोटी च यानि रोमाणि मानुषे
तावत्कालं वसेत्स्वर्गे भर्तारं यानुगच्छति ३२

If a woman follows her departed lord, by burning herself on the same funeral pile, she will dwell in heaven for as many years as there are hairs on the human frame, — which reach the number of three crores and a half.

व्यालग्राही यथाव्यालं बलादुद्धरते बिलात्
एवं स्त्रीपतिमुद्धृत्य तेनैव सह मोदते ३३

31. As a snake-catcher seizes a venomous serpent by force, and from within its hole lifts it up ; so does a wife deliver her lord from the torments of hell, and then rejoices [in heaven] with him.

इति पाराशरे धर्मशास्त्रे चतुर्थोऽध्यायः

https://archive.org/details/ParasharaSmriti/page/n35/mode/2up?view=theater

PARASARA SMRITI: 4:31 -32

Argument and Refutes

1. **It was not forceful**

It's a blind, morally ill argument to called upon in the defense. Because forceful or with the cultural grooming of the women to do so, such practices should not be celebrated. Not to mention, the record clearly mention that if a women refuses the bystanders may throw her in the fire ***[NICOLO CONTI, IN THE EAST refer to above]***.

Albaruni and other records also record the ill-treatment of widows, even if they refuses sati and chose to live. Also how such practice brings prestige to the family ***[Travel in africa and asia account refer to above].*** Sati was recommended always after the death of the husband as mentione***d by Al baruni***. All the records shows its glorification and celebration by people during sati. So, happens with forceful or social stigma and peer pressure, this argument justifies nothing. If the self liberty was involved, than why didn't the husband committed it too? was their love cheap?

Another thing is that, Royal records from India always praise this as divine act to do, while when travel records of citizen is seen, they are always full of pain.

> ***and heavy wood was placed on top to prevent movement. Cries were raised, and there was a loud clamor. I nearly fell off my horse but was revived by my companions with water before withdrawing. [Travel in africa and asia account refer to above]***

In the next part, I will cover forceful sati incident too. But the argument is weak, and digusting,, that even the assumption that it was not force, does not justify anything as it was celebrated and temples were made.

2. Not existed before Mughal

There are enough inscriptions, material statues, temples and records before the Mughal or British. Refer above, i have skipped some pre-Mughal-kings bcz i still haven't found the exact inspiration to make the claim and link here. But there are enough and one can refer above.

3. Not Hindu and others

Well, it is mentioned in hindu scriptures and performed by the kings you may consider hindu. So, chose on your own. Acc to me, as it is first mentioned in Greek records during 316BCE, it was post probably an achaemenid empire record, but on Indian subcontinent soil, Now, if you consider India hindu at that time, you have your answer, acc to me its origin is achaemenid. But it is only upholded by the brahminical text and hindu society only. Even after the ban in 1987 it was hindu who protest in its support, and in 1800s when Raja ram mohan was working against it, it was hindu organisation "Dharma sabha" who was against Raja ram mohan. So, if it is not hindu, why hindu have only opposed its ban historically?

4. **Back then their love and devotion was so pure that they would rather die than live without their husband.**

I wonder why only wife had this love, and why temples were made at immolation area. hmmm..... Ritualistic suicide by choice or force [whose record we have] both are wrong and hindu society have promoted and celebrated it without any doubt.